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SOCIOCULTURAL ASPECTS OF THE DEVELOPMENT OF WOMEN'S EDUCATION AND THE PROTECTION OF THE RIGHTS OF CRIMEAN TATAR WOMEN IN THE SECOND HALF OF THE 19TH CENTURY AND EARLY 20TH CENTURY

This article analyzes the sociocultural aspects of the development of women's education and the protection of the rights of Crimean Tatar women in the second half of the 19th century and the early 20th century. It examines the historical preconditions for the emancipation of Crimean Tatar women and the characteristics of the transformation of traditional views on their social role. The main thesis of this study is that the development of women's education and the protection of the rights of Crimean Tatar women have become important factors in the sociocultural modernization and national revival of the Crimean Tatar people.

This paper analyzes the main trends in the development of women's education, highlights Ismail Gasprinsky's reformist views on the education and upbringing of girls, and substantiates the importance of establishing specialized educational institutions for women and introducing new educational methods. It is shown that his educational activities contributed to raising women's educational level, shaping a new model of their social role, and expanding opportunities for their participation in public life.

Special attention is given to issues related to the protection of the rights of Crimean Tatar women and the promotion of women's rights to education, civic engagement, and cultural development. The article highlights the role of the newspaper "Terjiman", the book "Kadynlar", and the activities of Zuhra Akchurina-Gasprinska and Shefika Gasprinska in spreading enlightenment ideas, developing women's education, and establishing the Crimean Tatar women's movement.

The scientific novelty of this study lies in its comprehensive examination of the sociocultural aspects of the development of women's education and the protection of the rights of Crimean Tatar women in the second half of the 19th century and the early 20th century, based on an analysis of the enlightenment, educational, journalistic, and civic activities of Ismail Gasprinsky. The practical significance of these findings lies in the possibility of using the research materials when studying the history of the Crimean Tatar people, the history of Ukraine, gender history, the history of education, cultural heritage, and sociocultural processes.

It has been demonstrated that the development of women's education and the protection of the rights of Crimean Tatar women became important components of the sociocultural modernization of Crimean Tatar society in the second half of the 19th century and the early 20th century. This is demonstrated by an analysis of Ismail Gasprinsky's enlightenment, educational, journalistic, and civic activities; his views on the role of women in society; as well as the development of women's education, periodicals, and civic engagement among Crimean Tatar women.

This study has demonstrated the central thesis regarding the crucial importance of the development of women's education and the protection of the rights of Crimean Tatar women in the process of the national revival and sociocultural modernization of the Crimean Tatar people.

Keywords: *Ismail Gasprinsky, Crimean Tatars, Crimean Tatar women, women's education, women's rights, social status, social role, women's emancipation, national revival, sociocultural transformations, "Terjiman".*

Formulation of the problem. The issue of the status of women in Muslim society played a significant role in I. Gasprinsky's educational and civic activities. He consistently advocated for the need to improve women's social and educational standing, viewing this as an integral part of the overall cultural renewal of the Muslim

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community [9, p. 219–220]. The spread of his ideas helped galvanize public opinion in Crimea regarding the need to reform gender relations, which led to the emergence of a movement to expand women's social and educational rights within the Muslim community.

Thanks to I. Gasprinsky's active civic engagement, significant changes took place in public consciousness regarding the role of Muslim women. In a short period of time, considerable progress was made, particularly in the field of education. One of the key achievements was the widespread enrollment of girls in school, accompanied by the opening of educational institutions aimed at fostering a female intellectual elite [9, p. 220].

It is no exaggeration to say that the ideas of women's emancipation pioneered by I. Gasprinsky became not only a serious challenge to the established traditions of patriarchal society but also a powerful force for change. They contributed to the emergence of a new generation of Crimean Tatar women – educated, socially active, capable of leadership and shaping public opinion – who later played a significant role in the national revival of the Crimean Tatar people [12, p. 1].

Analysis of recent research and publications. The issues of the development of women's education, the protection of the rights of Crimean Tatar women, and I. Gasprinsky's pivotal contribution to these processes are addressed in the works of V. Hankevych, S. Shendrikova, L. Dinikova, A. Bobko, N. Malinovska, and E. Mustafayeva.

In their article "The Emergence of the First Crimean Tatar Women's Periodical", V. Hankevych and S. Shendrikova examine the magazine "Alemi Nisvan", highlighting its significance for the history of the Crimean Tatar people, journalism, and the cultures of related Turkic-speaking peoples of the Russian Empire. The authors analyze the role of the press as a tool for spreading ideas of women's emancipation and shaping public opinion regarding the rights of Muslim women [1].

L. Dynikova and A. Bobko, in their work "I. Gasprinsky as a Driving Force Behind the Emancipation of Crimean Women", examine the broader context of I. Gasprinsky's activities, emphasizing his educational journalism, the founding of the newspaper "Terjiman", and the implementation of educational initiatives for girls. Researchers show that I. Gasprinsky's journalistic writings contributed to the formation of national consciousness and the spiritual development of Crimean Tatar women, laying the groundwork for further progressive changes in society [9].

In her work "Excerpts from the History of Crimean Tatar Women in the Nation-Building Processes of Crimea, 1905–1017", N. Malynovska examines the active participation of Crimean Tatar women in the national movement, education, and public life. The author emphasizes that their activities in education, women's committees, and political processes contributed to the development of national identity and democratic values in Crimean Tatar society [12].

S. Mustafayeva examines I. Gasprinsky's influence on the development of education and cultural life among Crimean Tatar women, demonstrating how his educational activities created the conditions for women's active participation in social processes and contributed to their emancipation. Thus, her analysis complements existing knowledge about the role of the press, journalism, and the activism of Crimean Tatar women in the national movement [14].

It should be noted that the thinker's work – in particular, his numerous innovations in journalism, education, and cultural life – had a significant impact on the development of women's education, the protection of Crimean Tatar women's rights, and the transformation of their social status. However, the sociocultural aspects of the development of women's education and the protection of the rights of Crimean Tatar women in the second half of the 19th and early 20th centuries – particularly I. Gasprinsky's contribution to these processes – have been studied only partially.

Task statement. The purpose of this article is to conduct a comprehensive study of the sociocultural aspects of the development of women's education and the protection of the rights of Crimean Tatar women in the second half of the 19th century and the early 20th century, based on an analysis of Ismail Gasprinsky's enlightenment, educational, journalistic, and civic activities.

Outline of the main material of the study. To understand just how radical these changes were, we need to examine what life was like for a Crimean Tatar woman before the educational reforms began.

Throughout the 18th and 19th centuries, the situation of Crimean Tatar women was characterized by a lack of legal status and social isolation. Women led a largely secluded lifestyle, and their social interactions were generally limited to family and domestic contacts, a situation dictated by the prevailing traditional patriarchal norms [12, p. 1].

In the context of addressing social issues related to the status of women in Muslim society, I. Gasprinsky sought to launch a specialized periodical devoted entirely to the topics of women's education and spiritual development. In his view, such a publication could serve as an important tool in implementing a broad educational program, which was clearly part

of the overall process of reviving the spirituality and self-awareness of the Turkic-Muslim peoples [1, p. 1].

In the early 20th century, Bakhchisaray became one of the leading centers of the movement for the emancipation of Muslim women. Following the proclamation of the 1905 Manifesto, which abolished prior censorship, the city saw the launch of the first specialized women's magazine in the Muslim world – "Alemi Nisvan" ("The World of Women"), published in the Crimean Tatar language. I. Gasprinsky initiated the creation of this periodical, and his daughter, Shefika Gasprinskaya, took on the role of editor [10, p. 53]. The magazine became a unique platform for discussing issues of women's education, social rights, and the role of women in Muslim society, reflecting the pioneering nature of the Gasprinsky family's educational activities [12, p. 1].

Undoubtedly, the magazine "Alemi Nisvan" played an important role in the spiritual development of Crimean Tatar women. The articles published in it provide a better understanding of the essence of women's issues and help define women's place in Crimean Tatar society in the early 20th century. In this context, there is a need for a more detailed analysis of the publication's concept.

Founded on the initiative of I. Gasprinsky, the magazine was intended to inform Muslim women about their rights, educational opportunities, living conditions, and health, and also aimed to promote their spiritual development. In addition, it was intended to provide practical advice on household management, hygiene, and child-rearing. Significant attention was to be devoted to the topic of women's work – primarily needlework, weaving, carpet-making, and sericulture – accompanied by illustrations and diagrams. The plan was to familiarize readers with the lives of women in various countries, as well as to publish biographies of prominent women, accompanied by portraits and images. The magazine was to include sections on "basic knowledge", short stories, letters from readers with responses from the editors, information on scientific discoveries and inventions, news, as well as announcements and advertisements. According to the concept, the magazine was to be published weekly, and the annual subscription, including postage, was to cost three karbovanets [1, p. 3].

The significance of the magazine "Alemi Nisvan" extended far beyond the borders of Crimea – it was read in various regions of the Muslim world, particularly in Turkestan and Egypt. The publication quickly gained popularity as an important educational platform for addressing pressing issues of women's emancipation, the development of education, and a rethinking of women's roles in Muslim society. However, after some time, the Russian authorities banned further publication of the magazine without providing an official explanation. An attempt to restore it in 1917, against the backdrop of revolutionary events and political instability, proved unsuccessful [12, p. 1].

I. Gasprinsky's initiatives to introduce education for women met with resistance from the clergy. Despite this, he consistently championed the importance of women's education under difficult circumstances, viewing it as an integral part of the modernization of society and the spiritual development of the Turkic-speaking population.

I. Gasprinsky devoted considerable attention to the issue of the legal recognition of women's rights. He devoted a number of works to the topic of women's status, including "Arslan-kiz" ("The Lioness") [4], "Kadynlar" ("Women"), and numerous articles in the newspaper "Terjiman" [2; 3]. He also wrote novellas and short stories that addressed women's issues: "African Letters" [5], "The Land of the Amazons" [7], "The Rebellious One" [8], and "Poor Fatima" [6].

With the aim of establishing a new model of women's roles in society, I. Gasprinsky included a separate chapter titled "Great Women" in his book "Kadynlar", in which he wrote about outstanding women who led nations and became renowned political leaders, scientists, and figures in culture and the arts. In this way, he sought to demonstrate the social significance of women and inspire readers to rethink traditional notions about their place in life and the development of society.

Under the influence of I. Gasprinsky, an active women's rights movement began in Crimea. Thanks to I. Gasprinsky's personal efforts and the influence of his newspaper "Terjiman", attitudes toward Muslim women changed in a relatively short time. One of his major achievements was the active involvement of girls in education and, importantly, the opening of schools specifically for them. Each year, the number of educational institutions for women gradually increased, marking an important milestone in the process of educational emancipation [14, p. 194].

I. Gasprinsky not only closely monitored the establishment of schools for girls but also became directly involved in their organization and operation. On his initiative, a pioneering school for girls was founded in Bakhchisaray. Special attention in the educational process was given to aesthetic education and practical skills, particularly needlework. I. Gasprinsky's initiative was actively supported by his wife. For ten years, Zuhra Akchurina-Gasprinska headed the school and led a handicraft club there,

placing great emphasis on the artistic education of her students [14, p. 195].

The ideas of emancipation pioneered by I. Gasprinsky were later carried forward by his daughter Shefika, who became a worthy successor to her father's educational mission [13]. In 1917, the first women's rally was held in Bakhchisaray, during which Shefiku Gasprinska was elected chairwoman of the Muslim Women's Committee [12; 14].

She initiated the creation of the Crimean Tatar women's movement "Executive Committee of Muslim Women of Crimea", which played an important role in shaping a new model of women's participation in society. The committee's main objectives were to fight for equal rights for Muslim women, to protect motherhood and childhood, and to ensure their full integration into social, cultural, and professional spheres [12, p. 2].

This movement, which originated from an initiative by Shefika Gasprinska, was directly linked to her father's educational legacy [11, p. 68]. Thus, I. Gasprinsky made a decisive contribution to reforming the status of Muslim women by establishing a tradition of a democratic approach to gender equality within the Crimean Tatar national movement [9, p. 222]. It was precisely thanks to his consistent educational and organizational efforts that the process of women's emancipation in Crimea gained momentum, which over time contributed to the gradual consolidation of women's legal and social status within the Muslim community.

Conclusions. This study provides grounds for asserting that the development of women's education and the protection of the rights of Crimean Tatar women in the second half of the 19th and early 20th centuries became important components of the sociocultural modernization and national revival of Crimean Tatar society. The gradual transformation of traditional notions about women's social roles was linked to the spread of Enlightenment ideas, the development of women's education, and the expansion of opportunities for women to participate in public and cultural life.

Ismail Gasprinsky's significant contribution to these processes has been established. His enlightenment, educational, and journalistic activities helped to promote the ideas of women's education, emancipation, and the elevation of women's social status. The newspaper "Terjiman", the book "Kadynlar", and the magazine "Alem-i Nisvan" became important vehicles for spreading these ideas, helping to shape public opinion regarding the education, rights, and social role of Crimean Tatar women.

It has been proven that I. Gasprinsky's educational and enlightenment initiatives laid the groundwork for the revitalization of the women's movement and the gradual involvement of Crimean Tatar women in public life. These developments were further advanced by the work of Shefika Gasprinska, who played a role in organizing the women's movement and advocating for women's social and civil rights. Taken together, these developments contributed to the emergence of a new model of the social role of Crimean Tatar women as educated, culturally active, and socially conscious individuals.

Thus, the findings of this study confirm the vital importance of women's education, enlightenment, and the protection of women's rights for sociocultural transformation in Crimean Tatar society. Ismail Gasprinsky's work in this area became one of the factors contributing to the establishment of new societal perceptions of women and their role in the processes of cultural development and national revival among the Crimean Tatars.

Future research should focus on an in-depth study of the history of Crimean Tatar women's education and the women's movement, drawing on archival materials, periodicals, and journalistic works, as well as on an examination of the transformation of the social status and public role of Crimean Tatar women in the first quarter of the 20th century.

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Горохова Г. І. СОЦІОКУЛЬТУРНІ АСПЕКТИ РОЗВИТКУ ЖІНОЧОЇ ОСВІТИ ТА ЗАХИСТУ ПРАВ КРИМСЬКОТАТАРСЬКИХ ЖІНОК У ДРУГІЙ ПОЛОВИНІ XIX – НА ПОЧАТКУ XX СТОЛІТТЯ

У статті проаналізовано соціокультурні аспекти розвитку жіночої освіти та захисту прав кримськотатарських жінок у другій половині XIX – на початку XX століття. Розкрито історичні передумови емансипації кримськотатарських жінок та особливості трансформації традиційних поглядів на їхню соціальну роль. Основна теза дослідження полягає в тому, що розвиток жіночої освіти та захист прав кримськотатарських жінок стали важливими чинниками соціокультурної модернізації й національного відродження кримськотатарського народу.

Проаналізовано основні напрями розвитку жіночої освіти, висвітлено реформаторські погляди Ісмаїла Гаспринського на навчання та виховання дівчат, обґрунтовано значення створення спеціалізованих жіночих навчальних закладів і впровадження нових освітніх методик. Показано, що його просвітницька діяльність сприяла підвищенню освітнього рівня жінок, формуванню нової моделі їхньої соціальної ролі та розширенню можливостей для участі в громадському житті.

Окрему увагу приділено питанням захисту прав кримськотатарських жінок, утвердженню права жінок на освіту, суспільну активність і культурний розвиток. Висвітлено роль газети «Терджиман», книги «Кадинлар», а також діяльності Зухри Акчуріної-Гаспринської та Шефіки Гаспринської у поширенні просвітницьких ідей, розвитку жіночої освіти та становленні кримськотатарського жіночого руху.

Наукова новизна дослідження полягає у комплексному висвітленні соціокультурних аспектів розвитку жіночої освіти та захисту прав кримськотатарських жінок у другій половині XIX – на початку XX століття на основі аналізу просвітницької, освітньої, публіцистичної та громадської діяльності Ісмаїла Гаспринського. Практичне значення одержаних результатів полягає у можливості використання матеріалів дослідження під час вивчення історії кримськотатарського народу, історії України, гендерної історії, історії освіти, культурної спадщини та суспільно-культурних процесів.

Доведено, що розвиток жіночої освіти та захист прав кримськотатарських жінок стали важливими складовими соціокультурної модернізації кримськотатарського суспільства у другій половині XIX – на початку XX століття. Це доведено результатами аналізу просвітницької, освітньої, публіцистичної та громадської діяльності Ісмаїла Гаспринського, його поглядів на роль жінки в суспільстві, а також розвитку жіночої освіти, періодичної преси й громадської активності кримськотатарських жінок.

Проведене дослідження дало змогу довести основну тезу про визначальне значення розвитку жіночої освіти та захисту прав кримськотатарських жінок у процесі національного відродження й соціокультурної модернізації кримськотатарського народу.

Ключові слова: *Ісмаїл Гаспринський, кримські татари, кримськотатарські жінки, жіноча освіта, права жінок, соціальний статус, соціальна роль, емансипація жінок, національне відродження, соціокультурні трансформації, «Терджиман».*

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